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THE REVIEW.

By ARTHUR PREUSS.

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NOTES AND REMARKS.

* It is stated in *Science* that Mr. George Vanderbilt is defraying the expenses of an expedition to Java by Mr. David J. Walters of New Haven, who, like Prof. Haeckel, purposes to search for remains of the so-called *Pithecanthropus erectus*.

* Bug eccentricities are being brought into a special collection by the British Museum. It has now moths with male wings on one side and female wings on the other, butterflies with no forewings, and insects with an abnormal number of antennae or legs.

* A British temperance journal has been publishing a prescription for "a substitute for brandy" in cases of faintness or severe pains. It consists of "equal parts of the strongest tincture of ginger, sol volatile, and chloric ether." Temperance people have had the recipe printed on cards and distributed with the injunction: "Pass it on." The *Lancet* cruelly points out that brandy usually contains about 50 per cent. of alcohol, whereas of the temperance ingredients the tincture of ginger is essentially pure alcohol, the sol volatile contains alcohol in the proportion of 6 parts out of 9½, and the chloric ether has 95 per cent. of alcohol. The mixture, therefore, contains 83 per cent. of alcohol compared to 50 per cent. in brandy, and is, the *Lancet* has no doubt, extremely efficacious.

Our Friend, the Pithecanthropus.

Since the departure of Prof. Haeckel's and George Vanderbilt's expedition to Java in search of the "missing link," considerable interest has been aroused regarding the habits, manners, and personal attributes of the *pithecanthropus erectus*.

According to the experience of a writer in the *Geographical Journal*, the *pithecanthropus* is a tall and gentlemanly ape, with long arms and short legs, and, as if in corroboration of our preconceived ideas on the subject, is pronouncedly microcephalous and prognathous. On being first introduced to the writer of the article from which this information is gleaned, he was inclined to exhibit a haughty timidity, such as the British newcomer might display as he steps from the gangplank in New York. Whether the *pithecanthropus* had ever been approached with a proposition to visit the scene of an explosion on the waterfront, or had ever suffered a loss in a gold-brick transaction, did not appear from a subsequent enquiry, but that he was in no mood to yield to the temptations of a shell-game became evident as the geographer extended to him the right hand of fellowship and brotherhood.

When at length he was induced to carry on a conversation with the stranger, the *pithecanthropus* was asked several questions concerning the elephant and other game, and he gave, says the chronicler of this interview, "realistic representations of them and how they should be attacked." A long conversation, carried on under trying circumstances, failed to define to the satisfaction of the traveler the exact social status of the *pithecanthropus*, but from certain sneering remarks which he unguardedly allowed himself to drop, it appeared that he was not at the time of this meeting moving in the Warunanda set, and that of late he had refrained from exchanging cards with people who were not equally microcephalous and prognathous.

However, this "link" is of the African type, and may be only a relative by marriage of the Asiatic *pithecanthropus*, which the two expeditions are seeking. This theory appears all the more probable since he seemed to manifest no interest whatever in a copy of a yellow newspaper which the traveler threw to him as an evidence of good faith. If he had been the real missing link, it is thought he would have devoured the sheet on the spot, and made further enquiries regarding the progress of the new journalism in the United States.

J. W.

CAHENSLY AND THE SOCIETY OF ST. RAPHAEL.

The St. Raphaels Society. By Peter Paul Cahensly. Published by the Charitasverband, Freiburg i. B. 1900.

What a pity the opponents of Cahenslyism are mostly men of only one tongue—English! Were they able to read German, in this present brochure of 95 pages they would find the

origin, growth, and activity of Cahenslyism told in such a manner that they would be converted into partisans. Not even editor Desmond of the *Catholic Citizen* would deny his admiration to the man whom he has so often calumniated. Long before the *Citizen* advocated a better spiritual care for the neglected Italians among us, Peter Paul Cahensly had taken effective steps to provide for the Italian laborers in Germany. To-day, by this very "Cahenslyism," in all German dioceses arrangements are made or completed for a proper pastoration of the Italians.

J. F. M.

THE EFFECTS OF THE DEPARTMENT STORE TAX IN GERMANY.

As is known, the tax on the department stores in Germany is not a tax on net profits but on the gross receipts. Its opponents objected from the start that not the department stores but the buyers, all the employees, and the manufacturers, would have to pay it. Naturally an increase of price to the consumer would be the last remedy employed, as these stores seek to attract mainly by cheap bargains. Neither have the employees had to suffer so far, either by a reduction of salaries or by being overworked. But there has come to light an attempt on the part of several department stores, to reduce the cost of goods bought from the manufacturers. Several manufacturers were informed that hereafter they would have to furnish goods at 2% less than formerly.

"In one way," writes a German exchange, "one feels a certain satisfaction in the proceeding. The department stores usually buy from those manufacturers who either most shamelessly underbid their opponents or furnish shoddy. Either way leads to corruption. Such a manufacturer becomes more and more dependent upon the department store, which in turn becomes his only buyer; hence he must either furnish a still lower grade of goods or reduce the wages of his employees, or quit selling to department stores."

The last seems to be the actual consequence in many instances. The manufacturers declare that a reduction of 2% means for them a reduction of 40 to 50% in their profits. Of course, they might add 2% to their prices in the first place, but the department stores would hardly consent thereto. Neither will an honest manufacturer readily consent to lower his goods to that amount.

The only honest course to pursue for manufacturers is, to refuse to sell at cut prices to the department stores. But for that purpose they must be united. Hence the diverse dying establishments of Westphalia and the Rhine Province have formed a union, and no doubt others will soon follow. If then it becomes known that none but inferior goods are to be had in the department stores, the public will buy elsewhere. The small retailer, on the other hand, may help the good cause by buying exclusively from manufacturers who do not sell to department stores.

In view of this situation it is rather strange that our Consul at Frankfort advises Americans to come over there to open department stores, because, as he adds, they would soon drive out of business the hundreds of retailers now in existence in that city.

J. HERNAN.

THE REFERENDUM.

The cry for the initiative and referendum has been raised again this year, and there seem still to be a good many people who believe that a large part of our ills could be cured by their introduction. A detailed description of the institution as it exists and works in the Swiss Confederation and in the cantons, or component parts thereof, is a timely and useful contribution to current political discussion. We are indebted to Mr. C. P. Trevelyan for an English translation of the most exhaustive work upon the subject, "The Referendum in Switzerland," by Simon Deploigne (Longmans, Green & Co.) The author of this book recounts the historical origin of the referendum, explains its mechanism and sets forth its results.

The Constitution of Switzerland, which was established in 1848, gave the people the right of demanding a revision of the federal organic law. In the discussions which took place in the Diet, it was understood that this right would include partial as well as total revision. Subsequent demands, however, for a partial revision were laid aside by the federal authorities, who, basing their decisions on the letter of the Constitution, declared that demands for revision should only take a general and indeterminate form.

With a view of freeing the people from this troublesome restriction, some of the deputies of the Right demanded that the power of the people to claim the revision of specified articles of the Constitution should be formally recognised. The Federal Council, or Cabinet, was ordered to consider and report on the proposals and declared itself favorable to the amendment. The debates on the proposal commenced in the Federal Assembly or Swiss Congress in September, 1890, and were brought to a close in April, 1891. All the interest of the debates centred around the form in which the popular initiative should be exercised. The Federal Council presented the following scheme: "The repeal or modification of particular articles of the Federal Constitution as well as the insertion of new constitutional clauses, may be demanded through the medium of popular initiative. As soon as 50,000 Swiss citizens having the right to vote, shall present a demand of this kind, the question whether such a revision shall take place shall be put to the electors, and the answer shall depend upon the majority of the citizens taking part in the vote. Should the answer be in the affirmative the Federal Assembly shall proceed with the revision."

To some of the deputies the defect of this proposal was that it left the hands of the Chambers too free. As long as the power of giving effect to the demand was vested in the Chambers, the door was always left open to them to tamper as they liked with the expression of the popular will. These deputies, who included among their number the members of the Right, the Democrats, the Socialists, and some Radicals, proposed to confer on 50,000 electors the right of presenting a fully drafted bill which should be submitted to the

people in its original form and should be inserted as it stood in the Constitution were it adopted. Against this proposal it was urged that "it would be most dangerous to allow a bill framed by an anonymous committee to become part of the Constitution without giving any opportunity for modification. The least important of laws are not made by the Federal Assembly without a great deal of work, careful study, and public discussion on both sides. The initiative by formulated bill allows a small group of persons to encroach on the right of the Federal Assembly, a consummation which ought to be prevented." As a matter of fact, the initiative by a fully drafted bill, the "formulated initiative," as it was termed, which had already for some time past obtained a sympathetic reception in the Council of State, or Swiss Senate, was adopted in the National Council, or Swiss House of Representatives, on the 8th of April, 1891, by 71 votes to 63. The federal decree on the 8th of April, 1891, modifying the Constitution and enlarging the sphere of the popular initiative to include partial revisions as well as total, was adopted on July 5th in the same year by the people and by the cantons. The result was that 181,882 ayes and 120,872 noes were recorded.

In the light of the constitutional amendment passed in 1891 let us inspect the methods by which a revision of the Swiss Federal Constitution may be brought about. We begin with total revision. This can be effected in three ways. First, the revision can be undertaken by the Federal Assembly and carried out by the agreement of the two councils (Council of States and National Council), as in the case of an ordinary federal law. The proposal for a total revision may be brought before the Assembly, either by the initiative of members or by a message from the government of a canton, or by a message from the Federal Council or Cabinet. The two Chambers debate separately, and the bill passes from one to the other until an agreement is arrived at. It is only when the two houses have come to an agreement on the subject of a new constitution that the procedure begins to differ from that adopted in the case of an ordinary federal law. The Constitution, as drawn up by the Chambers, must, first, be always submitted to the popular vote, and, secondly, can not come into force unless it is adopted both by a majority of the people and by a majority of the cantons.

If one Chamber has voted for a total revision and the other does not give its assent, it is the people who are called upon to intervene as sovereign, and they are to decide whether a revision shall take place or not. They do not indicate, however, in what sense the revision shall be undertaken, nor what it ought to aim at, nor how far it shall extend. The question put before the electors in this case is the general one: Do you wish the Constitution to be revised, yes or no? If the majority of the electors taking part in the vote support a total revision, the two Chambers then in existence are thereby dissolved, and the work of revision devolves upon a new Federal Assembly. The appeal to the people, when made in such general terms, leaves the Assembly entirely unfettered in drafting the new Constitution. It has received the order to revise, but it can carry out that revision as it deems best. What would happen if the two new Chambers could not agree upon a scheme? Would the old Constitution remain in force or would the people be again consulted and would the Federal Assembly

be again dissolved in the case of an affirmative answer? The case is not provided for by the Constitution, although it might easily arise. The division of the constituencies is so arbitrary that it not infrequently happens that the opinions of the majority of the deputies do not reflect the opinions of the majority of the electors.

Should 50,000 citizens sign a demand for a total revision, the procedure is the same as in the preceding case. The same preliminary question is put to the electoral body, and if the majority decide for a revision, a new election of the Council of States and National Council takes place in order to carry out the popular wish. It is theoretically possible that the Chambers existing at the time might agree with the demand of the 50,000 petitioners. In such a case a dissolution occurring as a result of an appeal to the people would be useless because the Federal Assembly can undertake a revision of the Constitution at any time on its own authority.

We come now to a partial revision embracing one or more articles of the Swiss Federal Constitution. This may be effected in two ways. First, according to the forms prescribed for federal legislation, that is to say, by the two Chambers. The articles so revised, however, must always be accepted by a majority of the people and a majority of the cantons. Secondly, a partial revision may take place by means of the popular initiative, which is defined by the Constitution as follows: "A demand presented by 50,000 Swiss voters for the adoption of a new article, or the repeal or modification of a certain specified article of the Constitution then in force." When 50,000 electors make use of their right of initiative, they can not include in the same petition propositions concerned with different subjects. They must make as many distinct demands as there are subjects to be revised. The message of the Federal Council or Cabinet of the 13th of June, 1890, gives the reason for this regulation: "This separation of subjects has the advantage of giving more liberty to the citizens. A demand by initiative should not be drawn up in such a way that a citizen who wishes for a revision on one of the subjects mentioned and does not wish for a revision on others is, nevertheless, obliged to sign for all or not to sign at all. This method affords, moreover, the only effective guarantee to the great body of electors, who go to the polls upon the initiative of a relatively small proportion of their number, that a revision has really been demanded by the regulation number of qualified voters on each separate subject." The electors who wish to bring about a partial revision of the Constitution can do so by one of two methods. They may demand in general terms that a certain article should be revised in a certain sense, or that a new article should be inserted in the Constitution. They may also draft the new article themselves. In the latter case, they are said to make use of the formulated initiative.

When the demand is drawn up in general terms, two courses are open to the Federal Assembly. If it agrees with the petitioners, it proceeds to frame articles embodying the popular proposals. If, on the other hand, the Federal Council or Cabinet does not hold the same views as the 50,000 petitioners, the electoral body is invited to decide by means of a referendum whether the partial revision demanded shall take place or not. If the reply is in the negative, the revision is dropped. If, however, the people decide in favor of the

proposal, the revision demanded must be carried out by the existing legislative assembly, because no provision is made for a dissolution and renewal of the Chambers when partial revision is asked for, as is the case when total revision is demanded by the popular vote.

(To be concluded.)

Some Further Thoughts on Hereditary Titles and Genealogies.

The genealogy of Jesus Christ was of utmost importance to the writers of the New Testament; for, according to the prophecies recorded by the one acknowledged Church of God in the Old Testament, a promise, not fulfilled under the law and discipline of Moses, was made to Abraham, and it was the stem of Jesse which should bud forth the Savior. The sole lawful successor of the Jewish Sanhedrin is the Catholic Christian Church. The faithful Catholic has, therefore, every right to indulge in the pride of an unmixed lineage which marks the Hebrew who by a carefully kept chronology traces his line to Jacob through one of his twelve sons. Though descended from the Gentile world he is in Christ the son of Abraham by promise. But the genealogy of sacramental life and divine faith in baptism, through which this relationship to Abraham is secured to us, is of vastly greater importance than any other lineage.

The Catholic parent who for the instruction of his little ones holds up before them the moral bravery of the martyrs and confessors of every century since the Crucifixion and establishment of the life-giving sacraments, may teach them to exultingly sing with Cowper:

"Our ancestry a gallant Christian race,
Patterns of every virtue, every grace."

A Prussian Jewess who in her early 'teens came to this country, surprised me in saying that her closest friendships, among her own sex, she had formed with women of "the Christian Nation," i. e. Catholics. It seemed a truly significant appellation, one to take pride in.

* * *

A book entitled "Mortara" was published some years since by a blind lady, whose strange experiences in life and heart-history she discloses over her own signature in this volume. Neither Catholic nor Jewess, she gives a striking manifestation of the language of the innocent human heart in a passage relating to Jewish traditionary customs.

That the passage referred to may be the better understood, I shall transcribe a portion of her preface: "I have lived much that I have not written," she says, "but I have written nothing that I have not lived, and the story of this book is but a plaintive refrain wrung from the overburdened song of my life, while the tides of feeling, winding down the lines, had their sources in as many broken upheavals of my heart. The day that I was a bride I was a widow; and finding me thus weeping and alone, the fates stole away the light from my eyes, leaving me henceon to walk with the angels, one on either hand; who, themselves guiding, brought me ere long to a rosy glen by the sea, where resided one of lofty mien and speech and manner courtly. Much learning he had, and many tongues he spoke. The gathered lustre of all lands shone

in the grace of his presence, as the charity that comes of knowing all religions lent a charm to his words and added potency to his smile. But most he knew to heal a wounded heart, to dry away tears, and bring smiles in their stead. . . . The name they named him by was goodly, ancient, and renowned. It was the name his Syriac fathers bore; and straight on down through long ancestral lines of warriors, kings, and princes, flowed the haughty Hebraic tides that crimsoned in his veins. Yet of all his graces, modesty was the chiefest; nor ever boasted he of aught save that honor was to him a ruling star, whose parallax held him ever to God and the right. Such was Mortara, noblest of his line, and, having thus announced him, gentle reader, begging leave, I would fain introduce him as the heaven-appointed hero of my foreshadowed way."

Mortara had won her admiration and her love, in spite of the murmured pledge to her husband of a few brief hours, to be faithful to him while life lasted. Mortara offered to this blind, helpless one his hand in marriage, that he might be her protector. And at last, reluctantly, she consented. The letter given below discloses the final withdrawal of her consent and its motive:

"New York, Dec. 27th, 1849.

"Mortara:—Saturday morning I walked with Minnie to hear your celebrated Rabbi from England, and when towards the close of his eloquent sermon, he came to dwell with raptures upon Israel's final return to Jerusalem and Judea, and with tears pressed home the trespasses of the people in the lands of their sojourn, I could think of nothing but Ezra mourning before the house of God, over the strange marriages. O Mortara, I never understood it so before, and I came away from the synagog determined that you should never look on me again."

I trust Catholic readers will readily discern the lesson suggested by this noble sacrifice of personal feeling in a blind, non-Catholic, who I am proud to say was a classmate of mine before her marriage and subsequent blindness. The history of Ezra's mourning may be found in the Douay Bible, 1st Esdras, chap. 9. When this man was told that the people of Israel, and the priests and Levites, had not separated themselves from the people of the land, but had taken of their daughters for themselves and for their sons, Ezra rent his mantle and his coat and plucked off the hair of his head and in the God inspired grief of his heart fell upon his knees and confessed: "My God, I am confounded and ashamed to lift up my face to Thee, for our iniquities are multiplied over our heads, and our sins are grown up even unto heaven." Ezra, in the presence of God, did not exclude himself in this confession from the guilt contracted by the people of Israel. When giving dispensations for mixed marriages, the Catholic clergy of our day are forced to imitate the mournful confession of Ezra. And alas! alas! how frequently!

* * *

Honorable titles and hereditary distinctions must have possessed an immense value when the foundations of the Christian commonwealth of Europe were first laid. Mayhap in the moral order a real loss is sustained by the undervaluation of honorable descent and morally untainted lineage. Our age sniffs at illegitimacy and finds no taint. Family ties have not the sacredness they once possessed in Christian circles. The world that

names itself, by an assumed authority, Christian, has quite forgotten that its ancient ancestry gloried mostly in a blood relationship with Jesus Christ through the sacraments. Do not the genealogies so carefully preserved in Holy Scripture indicate their influence over the hearts of men? Surely a long unbroken line of noble Christian men and noble Christian women as an ancestral heritage, is an heirloom more valuable than extensive wealth-producing stocks, and in a republic one of immense importance. Let parents entertain the little ones with tales of deeds done by relatives—not in the line of money-making, merely, but deeds worthy of honorable mention, and impress on their pliant minds that the moral nobility of their ancestry—their truthfulness, their temperance, their control of their temper, etc.,—obliges them to avoid degrading the untainted heritage. The child that learns to love truthfulness and hate a lie, to admire honesty, integrity, generosity, and hate the avarice and niggardliness that does not scruple to deceive the tax assessor or to catch a car-ride without paying for it as in honor bound, in the persons of the dead whose portraits adorn the walls of his home or are carefully preserved in albums,—will rarely be strongly tempted to dishonor his pedigree.

The Apostles went forth, commissioned by Christ, to indoctrinate the world at large in the principles and practices of a new and sacramental life. They came directly in conflict with the habits of the pagan world in the affairs of the family. The freemen of Rome purchased their wives for a consideration. Marriage had no place among the slaves. The freeman might be kind to his wife and make her his pet; but should she fail to please him, he had the legal right to repudiate her. Slaves possessed no family ideal. The Christian Commonwealth, the enlightened nations of Europe, were held in one bond by faith in the authority of the teaching Church, and the Christian family ideal was its foundation principle. A king might have natural—mark the word—sons; but they were not eligible as successors to a Christian throne. The Apostles, being Hebrews, revered the Mosaic code concerning marriage. Christ substantiated the natural law, but elevated and perfected the natural relation by the special grace or gift He bestows in the Sacrament of Matrimony worthily received. How many well-meaning persons, in our age, have been confused on the subject of marriage! If happily they come to understand it through the teaching of the Catholic Church, they may well entone a "Magnificat," for they have been blessed. "Mankind stood, as it always stands," so we read in the life of St. Mechtildis, page 11, "in want of apostolic, charitable, and educational work." With the renaissance of pagan ideas brought in with the revolt of the 15th century against the Church of Christ, confronting us as actually as in the days of Roman intolerance, we may like Ezdras confess and lament before the door of the Tabernacle over "the strange marriages."

ELIZABETH A. ADAMS.

THE INSURANCE AGENT AND THE POPE.

The most remarkable proposal ever made to use an insurance company as a means of getting money, came from an insurance official a few months ago, and was addressed to the

Pope. The proposal was that Leo XIII. should insure the lives of the Catholic clergy throughout the world with his company and collect for the Vatican 38 per cent. of the first year's premiums as commission.

"If the plan goes into practical operation," he wrote, "with reunited efforts and a direct aim, the Holy See will reap advantages from it which will surpass all expectations, and will have resources compared to which those of Peter's Pence will be as nothing or next to nothing. In this it is sufficient only that the clergy and the faithful of the Holy See take advantage of the beneficent results of the assurance upon life; of the realization of a purely human prudence. They wish to work for God and His Church. It is a good thing to be insured; it is wise under any circumstances, but to seek to be insured in such a way that it will profit His Holiness, is to give to assurance a glorious worth, to ally it with charity, and at the same time to make it a gain to Heaven. Nothing can better awaken interest, consolidate and perpetuate the patrimony of the Holy See and of its faithful, than assurance, well understood and well practiced."

For his own reward as originator of this wonderful plan the enterprising agent asked only a beggarly 7 per cent., which would have made him a millionaire many times over at a modest computation and a contract with his company.

This wasn't the first insurance proposition suggested to the Vatican. A year before the same agent made public a wonderful scheme for restoring the temporal power of the papacy. Calculating that there were 200,000,000 Catholics in the world he suggested that if two Catholics in every thousand would insure their lives to the amount of \$2,000 for the benefit of the Pope, that would procure for the Holy See within twenty years \$800,000,000. The Pope didn't respond to the suggestion, but the idea grew in the agent's brain. He dreamed of universal Catholic insurance, when the priests and the agents would go hand in hand to collect the premiums, and last June, having thoroughly elaborated his scheme, he presented it to the Pope.

"I saw in my first project," the undaunted agent wrote in the appeal he addressed to His Holiness, "immense revenue accumulate from year to year, enlarging the treasury of the Holy See. Later, my ideas were extended. I understood that that first method did not provide immediate resources to the pontifical treasury, and that it failed to produce the most rapid and practical results. Then I thought to benefit St. Peter's Pence, not only by assurance which might be contracted in favor of His Holiness, but by all the assurances that might be made in favor of other persons, by the intermediation, more or less direct, of priests, missionaries, religionaires, and, finally, of all persons who receive their inspiration, their counsels from the Vatican. To-day, my thought enlarges and takes extraordinary proportions.

"In favor of this plan it may be said that the Church will realize two precious objects—it will introduce economy and order in Christian hearths, and it will insure likewise considerable revenues, a sum so great that the power of the Church will grow in proportion. In uniting material interest alone with the Mutual Life Insurance Company, the Church joins to its moral influence upon the masses a financial force that will aid powerfully in promoting its regenerative work upon humanity.

"My company is in effect a financial power, uniting might with beneficence. The Church would be able, without loss of prestige, to support itself out of that company, and to commend it to the faithful as the best of its kind. The Church needs only to conform in that respect to its own social and moral philosophy, which has for its object the direction of the people in the path of material and spiritual progress.

"To reach a practical and truly effective result in this matter it is only necessary that the Vatican have a firm and constant purpose. It is necessary to call the attention of the faithful by urgent solicitations, of which we submit the text to his Holiness, to the benefits of life insurance and to the eminently Christian work that it performs."

Then the agent went into figures. Supposing that 500,000 priests, missionaries, and ordinary Catholics should each take out \$2,000 insurance for the Pope's benefit. That would make \$1,000,000,000 and would give the Vatican an annual income from this company of \$10,000,000. Still with the Pope and his clergy doing the canvassing he thought that amount would be greatly exceeded, and, of course the company's "personnel of active intelligent agents" who would demand only 13 per cent. for their rake-off would be anywhere the Pope wanted to supply the clerical agents with the figures and post them on the matter. He solemnly assured the Pope that "one organization is sufficient for all exigencies and the longest engagements, and is capable of bring to a successful conclusion the common work we would undertake." All that the Pope would need to do was to sign the circulars and tell his clergy to back up the agents.

But the Pope didn't see it. The agent has never told anybody the reply he received to his appeal, if he ever received any. But the editor of *L'Argus* of Paris got hold of the appeal and printed it as a sample of "the stupendous manifestations of the American tontine and the sovereign manners that it assumes." And editorially he had this to say of the project:

"Behold!

"Behold why, 1900 years ago, Jesus of Nazareth was crucified!

"Behold why the Holy Ghost descended upon the Apostles!

"Behold why the blood of martyrs flowed!

"Behold why the myriads of saints and martyrs devoted themselves to charity and misery!

"Behold why the councils recorded wisdom in immortal monuments!

"Behold why so many of our Popes illuminated the world by the light of their virtues!

"It was not to build up that godly instrument of redemption, the Catholic Church; it was to prepare for some American Protestants at a future day an immense seed-ground for insurance agents!

"Such enormities are not to be calmly discussed. They show at once how the American, barely separated from the swaddling clothes of barbarity, has yet some elementary things to learn, so as not to confuse the moral and religious world with the world of trading and money-making.

"As to the response that the company will receive from Rome, the Divine Master himself has formulated it in the Gospel when he drove the merchants from the temple.

" 'My house is a house of prayer,' said he to them, 'and you have made it—an American tontine!'"

CONGRESSMAN FITZGERALD.

We heartily endorse the following editorial note of the *Boston Pilot* (Oct. 6th):

"It is to be hoped that the Democrats of Boston will not fail to return Congressman John F. Fitzgerald for another term at Washington. There he has won in a few years a reputation for honesty, ability, and legitimate influence, which men of twice his age and congressional experience might justly envy. His fearless championship of the rights of Catholics in the army, navy, Indian and other affairs, entitle him to the especial gratitude of his co-religionists, and we trust to see him continued in the service which no other man could fill so ably and satisfactorily."

We wish we had two dozen Fitzgeralds in Congress. That would give us the nucleus of a Catholic Centre party, to all practical intents and purposes.

A. P.

GERMAN PROTESTANTS ON THE ROMAN QUESTION.

"To reestablish harmony between the Pope and the House of Savoy," says the *Deutsches Adelsblatt*, "the latter must first cut loose from the revolutionary party that pushed it to Rome. If it does not do this, it will be swallowed up by that party."

And the organ of the Protestant Union says: "Although we have no reason whatever to advocate the cause of the Pope, we have to recognise that the Roman question has not been solved by the invasion of the Porta Pia. And we share entirely the opinion of the *Grenzboten*, that the Italian occupation of Rome will never lose its real character..... that of an episode the effects of which will sooner or later give way to the ancient order of things."

We find these quotations in the *Courrier de Bruxelles* (No. 212), which journal adds: "So speak the Lutherans themselves, guided only by their simple common sense."

A VALUABLE SUGGESTION.

We lately pointed out how the Conference of St. Vincent de Paul could obtain public money by applying to the local poor commissioners for help. Following up, from day to day, the proceedings of the German Catholic Congress at Bonn, Germany, we read how one of the speakers advised the members of the St. Vincent's Conferences to apply for the office of poor commissioners. We believe in many instances this would be advisable with us, too; if the office itself can not be had, at least that of a substitute will in most cases readily be given. We hope one or the other American conference will act upon the suggestion.

F. J. M.

FATHER RICHARD CLARKE, S. J.

The Society of Jesus in England has sustained a great loss in the death of Father Richard Clarke, who passed away at York on Sept. 10th, after a very brief illness.

Father Clarke was born on Jan. 25th, 1839, and was therefore in his sixty-second year at the time of his death.

He was well known to the English and American public as a writer, as a preacher and retreat-giver, and as a spiritual director.

His literary style was not of the highest quality, but it was easy and scholarlike, and he had the faculty of infusing interest into his treatment of a subject. His facile pen was always acting in the exposition or defence of Catholic doctrines and practices, or the advocacy of Catholic good works. He did not indeed write, with one exception, any books large enough to deserve that name. But he was constantly publishing articles in various magazines, Catholic and general, English and American. He also wrote numerous tracts for the Catholic Truth Society, of whose managing committee he was for many years a member, and in whose work he always took a lively interest. Perhaps his most important enterprise was the Stonyhurst Philosophical Series. This he projected, and carried out with the aid of the writers whom it was for his discernment to select, contributing one volume himself. R. I. P.

SCHOENERER, A "PROTESTANT."

Schoenerer, the originator and leader of the "Los von Rom" movement in Austria, has executed his threat to become a "Protestant" on Sept. 2d, last. He has not joined the Lutherans, or the Episcopalians, or the Presbyterians, or the Baptists, or the Methodists; nor has he become a member of any other of the two hundred and odd sects; but he has gone them all one better by becoming a thorough Protestant, denying all Christianity. He says in his own journal (we quote from the *Koelnische Volkszeitung*, (No. 810): "A religion that does not spring from the innermost being of a people is a poison for that people. The German people is far from having a religion derived from its innermost self; for, on the one hand we have a belief made up of biblical conceptions blended with bits of Roman, Greek, and German paganism, although veiled by popish dogmatic wisdom; and on the other hand a church system built up entirely on the Bible. The Bible is not only a collection of old Hebrew lore, new Hebrew and Christian legends, and dogmatical precepts invented by Jews and written down partly by Jews, partly by Romans and Greeks, but a collection destined solely for the moral elevation of the Jewish race. Christ, the founder of religion and the purest representative of evangelical belief, was himself no German but a Jew.... The Germans possessed a religion derived from their innermost self, as long as they were no Christians but worshippers of Wodan. But as it may not be possible to harmonize the old German mythology with modern conditions and worldviews and thus render it popular, we can not speak of a religion that is derived from the innermost self of the Germans, because neither the popish nor the biblical Christianity can pass as a 'national religion.' Without Juda, without Rome we built Germania's dome—consequently a religion truly German, rooting in the innermost self of the German people, has to be created."

Thus, from the mouth of the hero himself, we learn that Wodan is the God whom he worships, that he cares not a jot for the religion of Luther, Calvin, Zwingli, or Henry VIII., not even for the watery creed of the *New York Independent*. And for the sake of that archhumbucker, the Protestants in Germany have collected money and spilled barrels of ink! It looks as if the imp Loki had played a bad trick on them.

J. F. MEIFUSS.

THE OVERCROWDING OF STREET-CARS.

The overcrowded street-car nuisance is dealt with in a positive way in Hamburg, according to the statements of an American who recently returned from abroad. He says in that city a man has to think twice before giving up his seat to a woman, as he may be put off the car for his politeness. The Hamburg trolley-cars, it is stated, will seat, according to size, twenty or twenty-eight persons, ten to fourteen on each side. In addition, four persons are allowed on the front and five on the rear platform. When the car is full, the conductor hangs out a sign "Besetzt," which means "occupied." The conductor is forbidden to take on another passenger until some one leaves the car. Sometimes, while the conductor is in front collecting fares, a woman will step on a car which is already filled. As there is no conductor on hand to prevent her, the woman goes inside, and any man who offers her a seat steps out to the platform. When the conductor returns to his post on the rear platform, he asks the man to leave the car, the reason being that, the car being "occupied," he has forfeited his seat. If the man refuses to leave, he is put off. The policemen on the streets are instructed to watch the cars, and if they find that a conductor carries even one more than the proper number, the conductor is fined seventy-two cents, which amount goes to a charity fund of the street-car company.

Commenting on this Hamburg way, and arguing that the overcrowding of cars should be stopped, a Chicago law journal says: "There should be some regulation as to the number of passengers that are carried on the street-cars. We are not prepared to say what that regulation should be. Hundreds of people in feeble health are injured by the crowds that are rushed into these cars. Just what should be done requires the most careful attention of our law-makers. It would be difficult at certain hours in the day for the railway companies to provide cars enough to seat all the passengers, but something should be done, without delay, to prevent the overcrowding of cars."

TOPICS OF THE DAY.

In response to an anxious query, we will say that we reproduced Mr. Foreman's views on the Philippine muddle in our last issue purely *à titre de document*.

The article on "Aesthetics in Politics," in our last, was improperly credited. It was clipped from the *St. Louis Mirror*, and came from the vigorous pen of that paper's editor, Mr. William Marion Reedy.

THE REVIEW is in receipt of two dollars from a subscriber in St. Joseph, who forgot to sign his name to the letter that accompanied his remittance. He must be a good friend of THE REVIEW, as he expresses the hope soon to be able to subscribe for THE DAILY REVIEW. Will he please disclose his identity, so that his remittance can be properly credited?

We learn from a friend in the Eternal City that the recent rumors connecting Car-

dinal Satolli's name with the prefectship of the Propaganda, were set afloat by enemies of His Eminence, with the purpose of spoiling his possible chances for that exalted position.

Mr. Wm. J. D. Croke, too, has finally made the discovery, and records it in a letter to the *Catholic Universe* (Oct. 5th), that the "Innominato" of the *N. Y. Sun* is Msgr. Boeglin, of Paris. We see from a letter of Father Phelan to the *Watchman* (Oct. 7th), by the way, that M. Boeglin was one of the guests at a banquet tendered Msgr. Keane at the Palace Hotel on the Champs Elysees, on the evening of his arrival in Paris, when he was on his way to America. The other guests were: Msgr. Ireland, M. Guyot of the *Gaulois*, Father Phelan, and Mr. and Mrs. Bellamy Storer. We trust after this we shall not be challenged when we assert that "Innominato" is *en rapport* with Archbishops Ireland and Keane.

A report which we find in the *Dubuque Catholic Tribune* of Oct. 4th, of the reception given to the priests of his Diocese by Archbishop Keane, contains the subjoined paragraph:

"The Archbishop created a sensation by saying that he had been called a Liberal, a heretic, and that he was imbued with Americanism. But he defied those who had thus characterized him to show that there was any foundation for their assertions and declared that there was not a single act of his life nor word that he had ever spoken that justified any one in making such charges against him. He was very sarcastic in his reference to Mr. Arthur Preuss, the editor of THE REVIEW published in St. Louis, who has made several attacks on him. He had nothing for the 'poor creature' but pity, and said that 'some one ought to take him in hand and teach him his catechism.'"

We respectfully submit that the Archbishop has got his dates slightly mixed. It was not THE REVIEW, but the *Western Watchman*, of this city, that referred to him as a Semi-Pelagian heretic at the time of his deposition from the rectorship of the Catholic University.

The editor of the *Watchman*, Rev. D. S. Phelan, is at present, we believe, traveling in Ireland. If His Grace of Dubuque wants to send him a catechism, we humbly suggest that it be Faerber's, and that he mark therein the important chapter commencing on p. 47.

Such conflicting representations have been made as to the origin and merits of the miners' strike, that the *N. Y. Evening Post* decided to institute an independent investigation, and secured for this purpose the services of Mr. Henry Loomis Nelson. His letters present the only clear statement that has appeared as to the part which the United Mine Workers' organization has played in this strike, and shows that it is one of the most tyrannical unions which the whole history of workingmen's combinations has developed.

The reverend editor of the *Louisville Record* (Oct. 4th) has this to say of one of the popular modern means of making money for church purposes:

"Euchres, 'grand euchres,' 'progressive euchres,' and it may be, for all we know, higher euchres, seem to afford, all over the country, a general and ready means of raising church funds. Until very few years ago, cards and card-playing bore a kind of collateral affinity with the Prince of this world."

While there may be a difference of opinion on the subject of church euchres, there can be none as to the impropriety castigated by the same reverend editor in the subjoined paragraph:

"Catholics should not heed, nor should they encourage, certain advertisements, appealing for money for pious purposes, and promising in return spiritual favors, such as masses to be said for the contributors, prayers at certain shrines, and the like. Such advertising in circulars, whether by religious bodies or others, are abuses, and are not approved of by the Church. The Plenary Council of Baltimore enjoined upon the consciences of all bishops to see that such scandals are removed from before the eyes of the faithful."

ARTHUR PREUSS.

CONTEMPORARY RECORD.

THE PARNELL-DE WET MYTH.

We clip the following from the *N. Y. Evening Post* (Sept. 29th.)

Much has been told us, since Matthew Arnold's "Essay on Celtic Literature," of the value of the Celtic imagination as leaven for the stolid Saxon temperament, and to-day there is a whole Neo-Celtic school which professes the code of the imagination—with a certain right, too, for their work characteristically displays a refined mysticism, wholly freed from "the tyranny of the fact." This school has met with the criticism that it is an esoteric movement, with no roots in the soil. It is a pleasure to prove this view in error. In Ireland, at least, the myth-making faculty, if reports from that very respectable authority, the *Temps*, may be credited, is in full activity. After Charles Stewart Parnell's death, it was put about that the funeral was a sham, and that the great leader had voluntarily dropped out of sight, until the scandals under which he suffered should blow over. Accordingly, a certain number of Irishmen have firmly believed ever since then that Parnell was alive and ready to appear in Ireland's time of need. To-day they recognize their lost leader in the brilliant though evasive De Wet, and it is possible that a few even look forward to a time when the great Parnell-De Wet chieftain shall break the Saxon yoke. Many readers will recognize immediately the recrudescence of an old myth, that of the leader in the land of faery. To the German, Kaiser Friedrich comes out of his cavern in time of the "Vaterland's" peril, while the Welsh believed that Arthur, *rex futurus*, would one day return from Avalon. A modern and rationalized version of the belief is the Parnell-De Wet myth.

POLITICAL NOTES.

The playful ways of politicians are never more engagingly put on exhibition than in their compilations, at about this stage in a campaign, of electoral votes of which they are "sure." Mr. Manley, who can point to as long a list of unfulfilled prophecies as any man in the business, put out his amusing little table a few days ago. His figures, he said without a wink, were based on accurate information, trustworthy "polls," etc., and were extremely "conservative." He assigned Mr. McKinley 266 votes, and nothing but his

desire to be generous and give the Democrats the benefit of every doubt prevented him from claiming 281. But his performance was completely eclipsed by the brilliant effort of Vice-Chairman Johnson of the Democratic Committee. His solemn table gave Bryan 326 votes. McKinley was sure of only 88, though he might pick up a dozen or two more out of 33 belonging to "doubtful" States like Michigan and New Jersey. This noble estimate must leave Mr. Manley not only astonished, but a little humiliated at his own moderation. But what can he do? Vice-Chairman Johnson has had the last word, and he swears that his table is based "only upon the most reliable information." We suppose that the comic game will go on, and the explanation still gravely be given that the rise and fall of stocks depend upon these ludicrous predictions, at which even their authors must laugh.

* * *

We are glad to say that all the amenities and dignities of the presidential campaign are being scrupulously observed. Bryan ordered his pictures down in Lincoln when Roosevelt was there, as a mark of courtesy to his opponent. For the same reason he has declined to speak at Canton during his tour of Ohio. It might be taken, you see, as disrespect shown the President. Bryan is strong on the amenities. Mr. McKinley, on the other hand, is devoted to the dignities. He will make no speeches; it would not be dignified for the President of the United States to make speeches. Somebody once threw "the dignity of history" in Francis Parkman's face. "D—n the dignity of history," cried the irate historian. Not so McKinley; if there is any damning of dignity to be done, he will leave it to his rival, who, it must be said, has an uncommon talent that way. But to see the amenities and dignities at their best, one must look at the political banners hung out as samples by the manufacturers of that kind of campaign toy. There swing Bryan and McKinley cheek by jowl, in a perfect apotheosis of amenity. How much alike the two candidates look in these counterfeit presentments! How friendly they are, how smilingly imbecile! We can think of nothing so well fitted as the advertiser's campaign banner to take all personal bitterness out of the canvass, and to "raise politics to a higher plane."—*N. Y. Evening Post*, Oct. 4th.

SOCIAL QUESTION.

WOMEN'S WAGES.

Some years ago Mr. Sidney Webb of England made an investigation as to women's wages in manual work. His conclusion was, "the frequent inferiority of women's earnings is due in the main to a general but not invariable inferiority of productive power, usually in quantity, sometimes in quality, and nearly always in net advantageousness to the employer." The theory has received the approval of several eminent economists in England and America. Popular opinion, however, has been opposed to it, and Professor M. B. Hammond of the University of Illinois has an article in the *Political Science Quarterly* for September intended to show how far the theory in question can be sustained by statistical evidence.

The United States Commissioner of Labor in his report for 1897 presented information as to the relative efficiency of men and women from only 436 of 931 establishments. In

laundries, the average earnings of the men are 23 per cent. higher than those of the women. In the restaurants male cooks receive average earnings of 24 per cent. in excess of those paid to women.

In the manufacture of bakery and confectionery goods the average wages of forty women are lower by 10 per cent. than are the wages of thirty-one men performing the same work. In the boot and shoe industry the report gives cases in which women receive average wages higher by 6 per cent. than the men. In a majority of cases, however, men receive higher wages by 28 per cent. Women receive more than men as stitchers, buttonhole-makers, and vampers; men receive more than women at finishing, heelmaking, skiving, and solecutting.

In the manufacture of canned and preserved fruits there are instances in which women obtain wages higher by 15 per cent. than men. In the manufacture of cigars, tobacco, and snuff, in six cases women receive average wages higher by 14 per cent. than men. In twenty instances the average wages of men are 20 per cent. higher than the average wages of women.

In the manufacture of tinware and sheet-metal goods women receive the higher wages. In the textile industries there are fifty-six instances where women receive higher wages than men. In 195 instances the men receive higher wages than women. Among the cotton weavers, out of a total of 147 instances, representing 6,514 women and 3,769 men, in only nineteen instances do men and women receive equal wages. In twenty-nine instances the women earn more than the men. In ninety-nine instances the men earn the higher wages.

After reviewing the statistics, Professor Hammond concludes that in the majority of trades and industrial callings men and women do not compete for the same work to any considerable extent. In the leading occupations in which women do compete with men for the same work, payment by piece-work seems to be the rule. Usually women are inferior to men in the quantity produced. In occupations where time wages prevail and men and women perform the same work, the lower wages of women can be explained by a shorter working-day for the women than for the men, and by the fact that the women workers naturally tend toward the lower grades, while the higher grades are filled mainly by men.

I. O.

EXCHANGE COMMENT

The *Providence Visitor* (Sept. 29th) prints the following note:

"Our usually keen-eyed brother of the St. Louis *Review* has fallen several per cent. in our estimation. In a recent edition of the *Visitor* we coined a fine new word to hit off the movement lately inaugurated in Brooklyn to promote the happiness of worn-out horses, and we felt some pride in the achievement. We said: 'It is very edifying—this brand new fad of philipposy.' Mr. Preuss does us the honor to quote our paragraph, but is unappreciative enough to substitute 'philosophy' for 'philipposy,' whereby he spoils the whole thing. Why can't we have 'philipposy' as well as 'philanthropy'? *Quandoque bonus dormitat Arthurus*."

The rebuke is deserved and we humbly say our "peccavi."

* * *

The Chippewa Falls *Catholic Sentinel* has

at last discovered a redeeming trait in the much-maligned chief scribe of THE REVIEW.

"Not the least creditable trait about Editor Preuss," it says (issue of Oct. 4th), "is his fearless exposure of quacks, religious as well as secular and scientific."

A good many of the quacks we have found it our painful duty to expose, in the course of the last seven years—it almost hurts us to say it now, in view of the above quoted compliment—were fathered by our confrere of the *Catholic Sentinel*.

* * *

We read in an exchange:

"The rumor that, at the request of numerous adherents, Mr. Herbert Spencer was about to issue a book on the topics of the day, met only the following response: 'The rumor is baseless. I am engaged on no book on the 'follies of the time.'"

Politics is bad business, but constant occupation with the "follies of the times," such as the journalistic profession involves, is poorer still, altogether harrowing and thankless. We almost envy the man who, enthroned in the altitudes of philosophy, can afford to look down disdainfully on the dusty arena where the follies of the times are the sole targets of perspiring gladiators.

But, apropos—is not the Spencerian "philosophy" one of the foolishhest "follies of the times"?

* * *

The *Catholic Columbian* (Sept. 29th) thus disposes of an objection brought by the *Denver Catholic* against the feasibility of the establishment of a Catholic daily:

"There is talk of the need of a great editor before a Catholic daily can be started. All that is required for the position is natural gifts, a liberal education, and journalistic instinct and training, a knowledge of the little catechism, common sense, and ability to keep the paper free from partisan entanglements in which Catholic rights are not involved. There are a hundred men now at work on secular and religious papers, who would successfully fill the bill. Don't wait for 'the great editor.' Produce the capital and the paper can be started."

The fourth point bars THE REVIEW man, —unless some one charitably follows the advice of His Grace of Dubuque to take the "poor creature" in hand and "teach him his catechism."

Our only consolation is that as great an editor as Louis Veuillot had the same thing thrown up to him by a liberal dignitary; yet the Catholic world to-day echoes the fame of the editor of the *Univers*, while of the dignitary in question even the name has lapsed into profound oblivion.

Seriously: the great editor will develop with the larger aims and purposes which a great daily would involve; as Schiller puts it:

"Es waechst der Mensch mit seinen groeseren Zwecken."

* * *

The *Midland Review* has a strong appeal in favor of a Catholic daily, in its edition of Oct. 4th. "When the Catholic daily comes," writes editor O'Malley, "Christian people of various denominations will be found supporting a daily that omits the sporty, the sensational, the disreputable, yet gives all the legitimate news of the day. Such a journal will preserve Christian civilisation. It is as necessary as the Christian school. Until it comes along the work of the school will be undone as fast as done. Plain, ordinary common sense shows the danger that lies here. The

press is as powerful an educator as the school. If it destroy the work of the school, how may the school hope to rebuild social order?"

Right you are! That is precisely the point we have been trying to make these many moons.

The great Catholic American daily is bound to come, because it is an absolute necessity.

ARTHUR PREUSS.

THE STAGE.

TRYING TO REFORM THE THEATRE.

Theatre reform is to be part of the winter work of the Church Federation in Pittsburgh. A committee on the subject has notified all managers that it will exert its best efforts to prevent the presentation of any notorious or demoralizing play at any Pittsburgh theatre.

One of the committee in discussing the matter says the movement has been in contemplation for a year. "We do not want to be looked upon as posing as censors," he declares, "but we do consider that the churches, which are banded together for the furtherance of morality, should use their influence against open indecency. The churches, with their large membership and influential people connected with them, are a great power. They are strong enough to thoroughly discourage the exhibition of plays which offend."

It is intended to appeal to the Mayor to suppress any scandalous play that may be attempted, though it is acknowledged that it will sometimes be difficult to draw the line.

THE PASSION PLAY.

Owing to the favor with which the semi-religious plays, "Ben Hur," "The Sign of the Cross," and "Quo Vadis," have been received by the public, it was inevitable that a dramatic representation of "The Passion Play" would be thought of. And now it is stated that a well-known theatrical company has in view such a production. It is many years since the same thing was attempted, yet the present generation can easily recall the disfavor with which it met and the speedy collapse of the project. "The Passion Play" will never be a success as a regular dramatic performance. It is only tolerated at Oberammergau because, in a measure, it is a religious exercise, and it is doubtful whether its performance will be allowed to continue much longer there, now that the commercial element is entering so largely into the production. — *Republic* (Boston) Sept. 29th.

EDUCATION.

THE LACK OF CHRISTIAN INSTRUCTION IN OUR COLLEGES.

Whilst we took up Professor Grace's remarks on the lack of Biblical knowledge among our college students, the *Providence Visitor* finds occasion in a speech of Father McHale of the same Niagara University, made at the same meeting of the Catholic Colleges Association,

to criticize the general lack of Christian instruction in our higher institutions. Says the *Visitor* (Sept. 15th):

"The course in religious instruction has too often been relegated to a subordinate place in the schedule of studies. It has been entrusted to incompetent lecturers, or it has been set down for some hour in the week not commonly associated in the minds of the young with serious or laborious work.

"The rewards offered for success in the various examinations—if examinations are ever held that deserve the name—have not always been of the sort that stimulates effort in the young. 'Never before in the history of the Church in any land has there been a more crying need for carefully considered doctrinal instruction than here and now in our own country, where the conditions under which the young have to face the battle of life are so full of peril. The heads of our Catholic colleges ought to look to it that none but the ablest talent be employed for this work.

"Two temptations, especially, need to be guarded against, the temptation to entrust the higher course on Christian Doctrine to the very young or to the very old. It is a temptation which the authorities in too many instances have not always successfully resisted. Both the very young and the very old, we think, are apt to mismanage it; the very young by a too great readiness to change established modes of treatment, or to indulge in gibes at the text-book in use; the very old by a perfunctoriness, or even a general sleepiness, fatal to those who are brought up under its influence week after week."

We have no doubt the *Visitor* is right in the main, but why the very young or the very old teachers in particular should have the defects complained of, is hard to understand. The middle-aged, too, often have them. But our opinion is that the cause of religious ignorance is not so much the lack of qualified teachers as the neglect of the college authorities to set aside a sufficient number of hours weekly for the teaching of religion.

J. F. M.

LEARNING WITHOUT PAIN.

Professor L. B. R. Briggs of Harvard has serious doubts as to the modern methods of education without pain. These doubts he expresses in the current *Atlantic Monthly*.

"With the kindergarten at one end of our education," he says, "and the elective system at the other, we see or seem to see a falling off in the vigor with which men attack distasteful things; a shrinking from the old resolute education."

Professor Briggs points out that the foundation idea of the new education is to a certain extent practical, and at times inspiring, but he feels that this idea is rendered dangerous by the common delusion that learning may be made free and easy to all who will have it. He refers specifically to the attempts now making in public and private schools to convince the pupils that education is an enjoyable pastime. He also deplores the manifold devices to teach children reading without first teaching them spelling, to delude children into the belief that they are playing games when they are or ought to be studying.

Professor Briggs holds that nothing debilitates a boy more effectively than the belief that teachers exist for his amusement, and that if education does not lure him, so much the worse for education. In short, "the fear old-fashioned people have about new-fashioned education is that too much depends on

whim which may be born of indolence." There is too much talk, Professor Briggs contends, about the emancipatory plans of education, about work along the lines of least resistance.

"Even the multiplication table is threatened with abandonment," he declares. "We leave the straight and narrow way to wobble all over the flowery meadows. We are held down to accuracy so little that it is next to impossible to find a youth who can copy a list of printed names without misspelling." So we have boys, men teachers, and even college professors who can not spell and who have a mean opinion of spelling.

The conclusion is that under the new system hundreds of students lack the very underpinning of education. Brought up to feel that the teacher must interest them, they come to the point where they wish to lie in bed and have their studies sent up to them. Too often men educated according to the modern methods show a weakness in attacking difficulties. They evade distasteful tasks. They have no price to pay in labor for knowledge, and naturally become indifferent to duty. "As a relief from wooden teaching and wooden learning, the new education deserves all gratitude, but we must remember that training in its best sense is the discipline that teaches a man to set labor above whim, to develop the less promising part of his mind as well as the more promising, to recognize the connection between present toil and future attainment."

Professor Briggs endorses the remark: "The curse of modern education is multiplication of subjects and painless methods." He does not undervalue the pleasure and the profit of what is called a bowing acquaintance with a variety of subjects. The mistake, he declares, is to accept such an acquaintance as education.

Professor Briggs' views are shared by many experienced teachers. There is a call all along the line for a more thorough and more resolute education.

§ The special feature of the September Bulletin of the Boston Public Library is a list of text-books at present used in the public schools of the city. These five hundred titles on a multiplicity of subjects, many of them of books for the younger scholars, forcibly suggest the question even to its most ardent admirers (See N. Y. Evening Post, Sept. 24th), whether our educational system is not putting the mere acquisition of knowledge too far above the training of the mental powers.

CURIOSITIES.

WHAT DOES THE NIGHTINGALE SING?—A writer in the *Westminster Gazette* has ascertained that a Frenchman, as long ago as 1848, attempted to transcribe the song of that bird. He himself apologized for his lack of success, but the English writer thinks that his "verses" are really a wonderfully close transcription of the nightingale's song as heard every evening in June. They are as follows:

Timi, timi, timi, tian
Spretu, zqua,
Querree, pi, pi.
Tio, tio, tio, tix.
Qutio, qutio, qutio, qutio
Zquo, zquo, zquo, zquo;
Zi, zi, zi, zi, zi, zi,
Querrer, tiu, zquia, pi, pi, qui!

SCIENCE AND INDUSTRY.

ELECTRIC TYPEWRITERS.

The first electric typewriters are expected to make their appearance on the market this autumn. A number of them have been patented, and there will be some rivalry. They will cost about two hundred dollars.

The electric typewriter is a power machine, all the work of the moving parts being done by an electric motor, while the operator simply indicates the characters. It looks like an ordinary typewriter, and the keyboard is the same. The printing is accomplished by mere contact of the finger. No pressure being required, there is no fatigue.

Another advantage is that speed is practically unlimited. The work is done as fast as the keys can be touched.

RELIABLE DATA ABOUT WHALES.

"A Book of Whales." By F. E. Bedford, M. A., F. R. S. London: John Murray; New York: G. P. Putnam's Sons. 1900. 8vo, pp. 320, illustrated—such is the title of an interesting new book, from which we extract the following facts:

Individual whales, possibly not the very largest, have been taken of a length of 95 feet and a weight of 147 tons. With members attaining such dimensions, this group of the mammals contains at once the largest creatures existing and the largest known to have existed at any time. Including the porpoises and the dolphins, the smallest of the species is several feet in length—so large as not to be readily overlooked. At first thought, it would seem as if the animals should be well known through the multitude of observations that must have been made upon them, but such is not the case. Few of the eighty or more species, of some thirty-five genera, on the lists have been at all well studied. Many of them range through all the oceans, some are local, some are fresh-water, some have been observed but once, and none are easily secured and preserved. Some types are known from fragments of skeletons, and the different forms that have come into possession of those able to preserve them are dispersed over the entire world. The records, also, by many writers in many languages, are scattered everywhere so widely that it is no light task to bring together the knowledge of this section of the mammalia in a book that is not too technical and not too popular, that is not a monograph, but yet contains the most important information on the subject, that is a solid book tempered with anecdote, and that, while giving the main facts of structure, properly sets forth the affinities and the influence of habits and environment.

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